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The hon. Rao Bahadur Sir A. P. Patro :—" They are aware of it."

Mr. J. A. Saldanha :—" And are the Government aware that these secular clergy and pastors have long training in teaching ? "

The hon. the President :—" Order, order. The hon. Member is imparting information rather than asking for it."

Mr. J. A. Saldanha :—" What I enquire is whether Government are aware of this fact."

The hon. the President :—" What is the point ? "

Mr. J. A. Saldanha :—" The point is whether they are aware or not of the fact that these clergy and pastors are given charge of a school, and although having long training . . . ."

The hon. the President :—" I must again point out that the hon. Member is imparting information rather than asking for information. The hon. Member knows the pastors undergo training before they are given charge of a school. What is the point about asking the question ? "

Mr. J. A. Saldanha :—" I submit that it is for the public. It is a point of great interest to the public to know whether the Government are aware of a certain fact or not. I may know very well, but it is not for my private consumption that the question is asked."

The hon. the President :—" The object of a question is to find information, which the hon. Member may not be in possession of. But why ask for information which the hon. Member is in possession of ? "

Mr. A. Ranganatha Mudaliyar :—" If the Government are aware of this and have not yet taken action, it follows that they have considered the question and have not taken any action. But if they are not aware of it, it is for us to draw the attention of the Government to it, so that they may take such action as they may consider necessary."

Mr. J. A. Saldanha :—" With reference to clauses (*c*) and (*d*), may I know, Sir, what is the significance of the word ' necessary ' and under what circumstances would they consider it ' necessary ' ? "

The hon. Rao Bahadur Sir A. P. Patro :—" There is no need at present to go into the matter at all. Until fresh circumstances are brought to light, they will find it unnecessary to go into it."

Alleged disabilities of Indian Christians in the Educational Department.

*2322 *Q.*—Mr. J. A. Saldanha : Will the hon. the Minister for Education be pleased to state—

(*a*) whether representations have been received from anybody in South Kanara as to the Indian Christians' disabilities in the Educational Department ; and

(*b*) what action Government have taken or propose to take on them ?

A.—(*a*) & (*b*) Yes, the representations related to—

(i) fee concessions to Indian Christian pupils belonging to communities other than those classed as depressed ;

(ii) recognition of the Indian Secular clergy of South Kanara and the Pastors of the Kanarese Evangelical Mission as secondary trained teachers ; and

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(iii) the grant of increased stipends to Indian Christian mistresses undergoing training.

As regards item (i), the Government have ruled that a pupil belonging to any of the classes recognized as *backward* who is in receipt of the half fee concession or a scholarship should not be deprived of it if he becomes a Christian while holding the concession or scholarship. The attention of the hon. Member is invited to Notification No. 183, published at page 250 of Part I-B of the *Fort St. George Gazette,* dated the 15th June 1926. As regards the suggestion contained in item (ii) above, the hon. Member is referred to the answer to question No. 2321. The Government have considered the point raised in item (iii) and have come to the conclusion that an increase in the rate of stipend is not called for.

Mr. J. A. SALDANHA:—"As to clauses (*a*) and (*b*) and the explanatory note issued as regards sub-clause (i), it is stated that "the Government have ruled that a pupil belonging to any of the classes recognized as *backward* should not be deprived of it if he becomes a Christian while holding the concession or scholarship." I want to know whether this means that an individual of a community,—let us suppose the community is called backward and the member of that community becomes a convert to Christianity,—is entitled to the concession as in the case of a member of the depressed classes. I understand from the answers given that a member of the depressed classes, if he becomes a convert, is entitled to the concession. Does the same concession apply to the backward communities?"

The hon. Rao Bahadur Sir A. P. PATRO:—"The answer is clear."

Mr. J. A. SALDANHA:—"I would not have asked the question if it was clear at all. I want to know whether it belongs to an individual who holds a concession and then becomes a convert or whether it is given to him as the member of the particular community?"

The hon. the PRESIDENT:—"The answer clearly says that member of the depressed classes 'who is in receipt of the concession'."

Mr. J. A. SALDANHA:—"I want to know whether if he is not in receipt of the concession, he would receive it as a member of a community. Supposing he is not in receipt of the concession, but he becomes a convert and goes to a school, is he entitled to the concession? Yes or no, a direct answer, that is all I want."

The hon. the PRESIDENT:—"Does the hon. Member feel any doubt about the meaning of the word?"

Mr. J. A. SALDANHA:—"Yes, I feel doubtful."

The hon. Rao Bahadur Sir A. P. PATRO:—"I cannot add any further information to what has been already furnished in the answers."

Mr. R. VEERIAN:—"May I know what has become of the decision of the Education Committee that met last month in the hon. the Education Minister's room with reference to the granting of concessions . . ."

The hon. the PRESIDENT:—"To whom?"

Mr. R. VEERIAN:—"To members of the depressed and backward classes."

The hon. the PRESIDENT:—"That is a separate question."